1; Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

173 very year in which Sikander Butshikan, the Idol-breaker of Kashmir, died. The coincidence of time is curious, and it is not improbable that Sultan Yagu may have been despatched by the bigoted Sikander to propagate the religion of Muhammed amongst the Tibetans on the Indus.

GYALPOS OF KHAPOLOR.

	Names.	Probable Date.	
1	Sultan Sikandar		
2	„ Ibrahim		
3	„ Ishák		
4	Abdul Rahimad		
5	Mir Barâhîr		
6	Arman Samáhir		
7	Beshrab Nam		
8	Tinlu Tung		
9	Sultan Mahmud		
10	Mehndi Ghazáli		
11	„ Ibrahim		
12	„ Malik Haider Shah		
13	Sultan Malik Ghazáli		
14	„ Malik Shah		
15	„ Juned Shah		
16	„ Haider Shah		
17	„ Haider Karár		
18	„ Shah Ibrahim		
19	„ Johar Fani		
20	„ Najm Malik		
21	„ Malik Rustam		
22	„ Mehndi Mir		
23	„ Malik Mir		
24	„ Malik Jahar		
25	Sáad Ulla Khan		
26	„ Karun Beg		
27	„ Jalil Khan		
28	„ Rustam Beg		
29	„ Atta Ulla Khan		
30	„ Khalil Khan		

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	Names.	Probable Date.	
31	Saád Yakub Khan		
32	„ Mir Ghazi		
33	„ Malik Purnur		
34	„ Babúr Malik		
35	„ Mokhim Khan		
36	„ Shah Azim Beg		
37	„ Gohar Beg		
38	„ Malik Shah Shujá	A.D.	
39	Sultan YAGU	1410	
40	„ Yagu Latif Beg	1425	
41	„ Yagu Sher Ghazi ...	1440	
42	„ Yagu Ahmed Ghazi ...	1455	
43	„ Nur Ghazi	1470	
44	„ Alemgir Ghazi	1485	
45	„ BIWÎN-CHO	1500	
46	„ Hil Ghazi	1515	
47	„ Sher Ghazi	1530	
48	„ Beg Mantar	1545	
49	„ Torab Khan	1560	
50	„ Sälmundé	1575	
51	„ Brol Dé	1590	
52	„ Malik Baz	1605	
53	„ Arzona	1620	
54	„ Tikam	1635	
55	„ Bikam	1650	
56	„ Kurkor	1665	
57	„ Bairam	1680	
58	„ Mir Khan	1695	
59	„ Ibrahim	1710	
60	„ Ghazi Mir Cho	1725	
61	„ Husen Khan	1740	
62	„ Rahim Khan	1755	
63	„ Hatim Khan	1770	
64	„ Daolut Khan	1785	
65	„ Mahmud Ali Khan ...	1800	
66	„ Yahia Khan	1815	
67	„ Daolut Ali Knan ...	1830	now reigning.
	has a son, Md. Alí Khan.		

1; Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

135 colours are found throughout Ladák. They are all lacustrine formations, and are seen adhering to the sides of ravines, and attached to steep cliffs that have once been washed by the great rivers. In the gap between the monastery of Pitak and the end of the granite range, to the west of Lé, there is an immense mass of indurated clay, disposed in horizontal layers of different shades, but chiefly of a pale yellow and light lavender colour. Beyond Pitak the same clay strata occur again in a recess of the hills on the right bank of the Indus. But the most remarkable deposits of clay are immediately below Lama-Yúrrú, where a pale straw-coloured clay is seen in all places in the bed of the stream, in small patches on the summits of detached rocks, and in large masses overlying the slate to a height of at least one thousand feet above the present bed of the stream.* A similar coloured clay occurs in a ravine of the Yunam river, just above the Yunam lake. At different places in the Nubra valley, Dr. Thomson observed similar deposits of bluish-coloured clay; and near Skardo he found one containing fossil remains of Planorbis and Succinea. Near Rámu-Serai, in Kashmir, I found beds of highly indurated clay, mixed with boulders, which rose to a height of 150 feet above the plain. This lacustrine formation would alone prove the existence of a vast lake, that once covered the whole valley of Kashmir to a depth of about 200 feet.

Steatite was found by Vigne on the banks of the Drás

● 173 * The Lamas of this place have a tradition that a lake formerly existed on the spot, that the rock was cut through by Naropa, a Lama from Brigúng, near Lhasa, and that the present monastery of Yung Dung Gompa was built by him. *Lámá Yúrrú* is the Kashmirian name of the place. All clays are called *r'Dza-ma*.

:: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

river, near the Taskyum bridge,* and on the left branch of the Shigar river, in Balti.

Gold is found by washing the sands of the Indus and of the Shayok river; but the washings are entirely carried on by Mussulmans from Balti, as the Buddhists of Ladák have long been prohibited from the search. The prohibition is said to have originated in the fears of the Gyalpo lest the people should neglect their fields in the tempting pursuit of gold. The crowds that have flocked to the recent "diggings" in California and Australia have fully justified the fears of the Gyalpo. Gold is also found in Chang-thang, but its collection is prevented by a superstitious belief that the lumps of native gold "belong to the genii of the spot, who would severely punish the human appropriation of their treasures."† The sands of the Indus have long been celebrated for the production of gold. Pliny‡ says, "*Fertilissimi sunt auri Dardæ;*" and this is the case even at the present day; for the sands of the Indus, in the Dardu country, are said to be more prolific than those of any other part of the river. But the gold of the Indus was known at a still earlier date; for Megasthenes relates that the Indian ants dug gold out of the earth, not for the sake of metal, but in making burrows for themselves.§ These Indian ants are no doubt the

* Travels, II. p. 392, and map. † Moorcroft, I. p. 314.

‡ Lib. VI. c. 19. The conclusion of the passage is curious and suggestive, *Setæ vero argenti*, that is, "the country of the Dardæ produced most gold, but that of the *Setæ* the most silver." As we know that silver is not found in India, the *Setæ* can be no other than the *Seths*, or "bankers," in whose hands the wealth of India has been for ages. It seems probable that many of the Indian nations, enumerated by ancient authors, may have been only different trades and professions.

§ Arrian, Indica, XV.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

marmots (*Arctomys*) and rat-hares (*Lagonys*) of Tibet, which in making burrows "throw up the earth wherein the ore is contained, from which the Indians extract gold." On the plains along the banks of the Indus and Shayok, the marmots still throw up the earth mixed with gold-dust, from which the Indians of Balti occasionally extract a few grains of gold. Megasthenes confesses that he had not seen the animals themselves, but only their skins, which had been brought by the Macedonian soldiers into Alexander's camp. The skin of the marmot is the commonest of all the furs now brought to India.* Its Tibetan name is *Phyi-pa* or *Chipa* (or *Chupa*), which was probably confounded by Alexander's soldiers with the Indian *Chúntá*, the name of the large ant; or *Phyi-pa* may have been confounded by the Indians themselves with *Pippilaka*, the Sanscrit and Bengali name of the large ant.†

The same story of the ants as big as foxes is told by Herodotus; and Professor H. H. Wilson‡ has aptly illustrated it by a passage from the Mahábhárata, which relates that "the people who dwell under the pleasant shade of the *Kichaka-venus* (a kind of willow) and along the Sailodá river, between the Meru and Mandára mountains, the Khasas, Prádaras, Páradas, Ekásanas, Arkas, Kulindas, Tanganas, and Paratanganas, brought to Yudhishthira lumps of gold, a *drona* (64 lb.) in weight, of the sort called *paippílika*, "or ant gold," which was so called because it was exfodiated by the

* The same holds good to the eastward, for Mr. Hodgson says, "In the extensive peltry trade carried on between Nepál and Tibet, no skin is more commonly met with than that of the marmot."—Journal As. Soc. Bengal, X. p. 777.

† *Phyi-pa*, commonly pronounced *Chi-pa*.

‡ Journal Roy. As. Soc. VII. p. 143.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

pippílaka, or common large ant." This belief, however erroneous, as the learned professor observes, was neither extravagant nor irrational. A yet earlier mention of the gold of Alpine India is that of Ctesias; but he distinctly states that it was not obtained by washing, as in the river Pactolus.* Gold is called *Ser*, gold-dust *Ser-dul*, and the gold-washer *Ser-pa*. This name I believe to have been the origin of the classical *Seres*. In Tibetan *Serki-yul* means the "gold country;" and as the affix *yul* can be omitted at pleasure, the names of Serki and Serika are almost identical.†

Copper.—According to Moorcroft, "some copper-mines are said to have been discovered towards Kashmir."‡ This statement is probably correct, as Jacquemont found copper ore in the Lidar valley, on the south-west side of the range which divides Kashmir from the Ladáki district of Suru. If any trust can be put in a name, I should suppose that copper (*zangs*) had been found in *Zangskar*, but I could not learn that it had been discovered there.

Lead and *Iron* are, according to Moorcroft, found in pits in the mountain districts remote from Lé.

Plumbago is found in Balti; but the specimens which I procured are of an inferior description. They are gritty, and will not mark paper without scratching; but as they were most probably taken from the long-exposed surface, good black lead may still perhaps be found in the same place.

Sulphur, called *Muzi*, is obtained only at Puga, in

* Fragments of Ctesias by Lion. Indica, XII. Ἔστι δὲ καὶ χρυσὸς ἐν τῇ Ἰνδικῇ χώρᾳ, οὐκ ἐν τοῖς ποταμοῖς εὑρισκόμενος καὶ πλυνόμενος, ὥσπερ ἐν τῷ Πακτωλῷ ποταμῷ.

† *gSer*, gold; *gSer-rDul*, gold dust. ‡ Travels, 1. p. 313.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

687 were exactly the same as our drum-head courts-martial;
698 and their sentences were accordingly termed *Makkhrim*,* or martial law.

705 The soldiers were obliged to find their own food.
726 Each man was therefore generally attended by another male member of his house or family, who carried the joint provisions on his back during the daily marches, while the soldier carried his arms. Occasionally they
702 relieved one another. In case of a casualty also the state had a substitute at hand, while the family preserved the arms and clothes, and (if he had one) the horse of the defunct, all of which would otherwise have been lost.

721 Although these bodies of undisciplined militia were not deserving of the name of an army, yet they were generally strong enough to repel all attacks of their immediate neighbours of Balti, Rudok, and Chumurti, who were as poor and as unsoldierly as themselves; while the great poverty of the country, and the extreme rigour of the climate, were sufficient to deter the effeminate Kashmiris from even thinking of such a project without
721 a shudder. In fact, there is no record of any invasion
● 173 of Ladák by the Kashmiris; on the contrary, the Raja Taringini relates the entire conquest and occupation of Kashmir by the Boti *Rinchana*, or, as he is more commonly called in Kashmir to this day, *Ratanjo*,† about the middle of the fourteenth century. Rinchana was the son of *Bakhtán Bhot*; that is, he was probably of the *Yasan* family, which still bears the title of *Bakhto*. Being driven from his native country, he naturally fled

* *dMag-khrims*, "war-law."

† *Jo* or *Cho* is the Tibetan *mChhog*, the common title of a chief amongst the Boti Mahomedans.

: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

721 to the Botis of the east, which will account for his
● 173 entering Kashmir by Gagangir on the Drás road, as related in the Raja Taringini.

712 The forts of Eastern Ladák were nearly all castellated
793 monasteries, the defence of which was intrusted to the
[701] unwarlike monks, assisted by a few of the armed peasantry, who performed the duty by turns, under the command of one who was dignified with the title of *Kharpon*, or governor.* In Western Ladák there were several castles belonging to petty chiefs, such as Paskyum and Soth, which were better calculated for defence. The
[312] monastic castles were mostly perched on high rocks quite destitute of water, and it was a part of the daily duty of the garrison to fetch water for the monks. Had any of these castles possessed a proper supply of water, their generally inaccessible positions would have rendered them safe against all common attacks. I have seen the monasteries of Hanlé, Hémis, Thigsé, Shé, Lé, Pitak, Phyang, Bazgo, Láma Yúrrú, Hesku, Kharbu, Thakshé, and Mulbil, as well as the ruined forts of Balukhar and Paskyum. The monasteries are all built on steep cliffs, more or less high, with stone walls coloured white and red, and surmounted with an endless number of small flags. They are generally difficult of access, and always picturesque. Perhaps the most remarkable is that of Thakshé, on the right bank of the Kánji river. It is perched on a lofty isolated cliff, bluff and overhanging on the north side, and with a precipitous slope of about 65° on the south side. The only ascent is by a very steep pathway.

* *mKhar-dPon*, "fort-chief." A fort is also called *rDsong*, and the governor *rDsong-dPon*. Every commandant of a castle, or military post, even if his garrison does not amount to more than four men, is dignified with the title of *Kharpon*.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

Christian era, and into Great Tibet in the middle of the seventh century.

Previous to the occupation of Tibet by Khri-Tsampo, in about 250 B.C., there is nothing known of its history, excepting the fact that the people were of the Bon or Pon religion, which, like that of the Indian *Tirthakaras*, was an epicurean atheism. According to the Mogul author Sanang Setzen, Khri-Tsampo was an Indian prince of the Litsabyi (or Lichhavi) race, who, being conquered in war, had sought refuge in Tibet, where he was hospitably received, and afterwards proclaimed king by the people, who are called the *Debchin Bonbo* of heaven, and the *Yang Bonbo* of earth.* Csoma de Körös repeats a similar story, with the addition that Nya-Khri-Tsampo, "being defeated in battle," fled to Tibet, where he was acknowledged as king by the *Pons*. The date of 250 B.C., assigned to this event by Csoma, makes the Lichhavi prince a contemporary of the great Buddhist king Asoka, by whom he was most probably expelled from India; for the Lichhavi family had been the leading people in the community of Vaisáli for many centuries, during which time they distinguished themselves by their fierce opposition to the Buddhists. They opposed Sakya himself in argument, and were silenced, but not convinced by him. The Lichhavis of Vaisáli professed entire belief in Swasti, from which they derived their name of *Swástikas*, or followers of

* M. Schmidt supposes that these terms indicate the people of the mountains and valleys. They may, however, denote only different sects; the one affecting heavenly aspirations, the other leaning to earthly objects. *Debchin* is most probably Tibetan,—the "blissful,"—which is used by the Tibetans as an equivalent of the Sanskrit *Sugata*, the "well-gone," or blessed, an epithet of former Buddhas. *Yang* may be the Tibetan *Yangs*, great, vast.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

introduced for more than seventy years, until, in A.D. 971, it was finally restored, and has since continued to be the dominant religion of Tibet.

The great spread of the *Pon-gyi-chho*, or Pon religion, can be best appreciated by the traces of its former existence in the widely distant regions of Arakan and Ladák. The people of Arakan give a long line of fifty-five *Pun-na* princes* as their earliest sovereigns, a dynasty which must have reigned for at least 600 years. In Ladák the great monastery of *Lama Yurru* is still called *Yung-druny-Gonpa*, or the "monastery of the mystic cross." The establishment of this monastery is attributed to Naropa, a Lama from Brigung, near Lhasa; but it seems more probable that the name of *Lama Yurru* was derived from the Lama, because he had suppressed the faith of the mystic cross (*yung-drung*), and had established the Lamaïc doctrine of Buddhism.

But Buddhism was the prevailing religion of Ladák from the conversion of the people by Asoka's missionaries down to A.D. 400, when Fa Hian visited India. At that time he found Buddhism flourishing in the little state of *Kia-chhe*, or Ladák, as well as in Kotan and other small states to the northward of the Tsung Ling, or Karakoram. The king of *Kie-chha* (Kha-chan, or "Snow-land)" still celebrated the great quinquennial assembly† of the Srámanas which had been established by Asoka. The ceremony, which lasted for one month, was conducted with becoming gravity, and closed by the

* Journ. As. Soc. Bengal, XIII. p. 31,—Captain Latter.

† In the Gyalpo's time, the Lamas assembled annually at Lé, in the month of *Táng-po* (March), and were dismissed with presents. They now assemble at Hemis, in June. In this monastery there are still 160 Lamas.

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463 LABOURER--hlápa (general), khurpa (load carrier), thralpa or thalpa or sáthalpa (the unpaid labourers who in old days were attached to the Raja's palace).

101 LADAK--The most westerly Province of the country known to Englishmen as Tibet, is called Ladák or Ladág, though in books and classical writings the word is written "Láteks," with the first syallable long and the second short.

Europeans frequently, and Indians and Central Asians invariably, speak of the country as "Ladákh," but this is quite incorrect.

103 The word "Tibet" is unknown to the people of the country, who, if they know anything of geography, speak of Western Tibet as "Ladák," Central Tibet as Ootsang, and Eastern Tibet as Kham. It has been suggested that as "tibit" is the Persian for the finest kind of shawl-wool, and as that commodity comes from Tibet, the country was therefore named "tibit" or "shawl-wool." This explanation does not recommend itself to Major Cunningham, who says "one might as well derive the name of India from indigo." I would venture to express a different opinion. It seems to me that just as certain islands are known to Englishmen as the "Spice Islands," and to Germans as the "Gewürz Inseln," owing to the fact that spices are obtained therefrom, so the country from which the Central Asians obtained shawl-wool, may have received from them the name of "Tibet" or "shawl-wool."

101 Cunningham says that Ladák "is still known as kha-pa-chan or kha-chan," i.e., abounding in snow or "snowland." This is not quite correct, for though in books, the country, known as Ngáreeskhorsum, is alluded to as "kháwáchan," or "kángschan" (meaning "snowy" or "icy,") those terms, if used in Ladák, in the course of conversation, would not be understood. There are, however, four other names by which Ladák is known to educated Tibetans, namely, (1) Mangyool; (2) Ngárees; (3) Maryool; (4) Máryool" or "red country," tradition is that once upon a time a king of Lhása died, leaving two sons, one legitimate and the other illegitimate. The illegitimate son took possession of the throne, and the other son fled to Poorang (the country between Kumáon and the Mánasarwar lake), where sometime later, three sons were born to him. When these sons grew up, the father gave countries to each of them, the most western of these (Ladák), where the clouds were red at the time of sunset, he called Máryool.

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The word "maryool" means "low land" and is an apt name, as Ladák

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

CHAPTER II.

HISTORY.

175 **Chapter II.**

History.

General history of the trans-Himalaya country of Láhaul and Spiti.

Láhaul and Spiti do not form a part of the country described by Mr. Barnes as "hills from time immemorial inhabited by Hindú races living under the Government of their native kings." On the contrary, they are properly Tibetan countries, which originally had no connection with India, and were included in the empire of Great Tibet. According to General Cunningham on the break up of this Empire in the tenth century many of the outlying districts were formed into independent kingdoms, and in this way a chief of the name of Palgyi Gon formed the kingdom of Ladákh, of which Láhaul and Spiti were the southernmost provinces. But from this time down to the conquest and re-consolidation of the kingdom in A.D. 1580 or 1600, by Chovang Námgyál (ancestor of the last dynasty of kings or *giálpos* of Ladákh), nothing is known of Ladákh history. Mr. Lyall writes :—

"Moorcroft says that Ladákh was a province of Tibet, governed as to temporal or civil matters by an independent prince, and as to spiritual matters by the Pontiff of Lhásá. I think he here very truly describes the old constitution of the country. Among Buddhists the spiritual province is a very extensive one, so that there was in fact a divided government, the traces of which remain to the present day. It may be noted that all over Ladákh there are to be found vestiges of old forts which are commonly attributed by the natives to the time of the *mon ráj* or government. This same word *mon* is, I believe, used by the Bhots or Tibetans as a general name for the Hindú races in Kúlu or elsewhere, and the *mon ráj* is generally understood to have come from the south; but this is only matter of obscure tradition, which I have picked up myself from one or two Tibetans, and if there is any foundation of truth in it, it dates back to remote antiquity.* The first occasion within historic times on which Ladákh became in any degree politically dependent on India would appear to be in A.D 1687-88, when in return for aid given against an invasion of the Sokpas or Kalmuch Tartars, a small tribute began to be paid to the governor of Kashmír as representative of the Emperor of Delhi; but a similar tribute seems to have been paid at the same time to the Government of Lhásá.† I may mention here that there are traditions in Láhaul which show that this invasion of the Sokpas extended thereto. Some curious

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* There is a legend current among the common people of Kángra which may have some connection with this Tibetan tradition. It is to the effect that a Rája from the south, named Amán or Mán, led an army all through Northern India and the adjacent countries, seeking for a power which would oppose him in the field, and finding none. At length he reached the lake in Tibet at the source of the Satlaj, now called "Mán Talái or Mán Sarowár," and, in pride and exasperation, threatened heaven with his sword; whereupon he and his whole army were overwhelmed in a snow storm and perished.

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† Moorcroft mentions that the Giálpo at the same time became a Muhammadan; his son recanted, but continued to pay the tribute to the Mughal Emperor. Change of faith seems to have been easier in those days; the wife of the Giálpo, of Moorcroft's time, was by birth a Muhammadan princess.

P. 90

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

174 Chapter II. History. [173] History of Láhaul.

whole of Láhaul became tributary to the Rája of Chamba, and that the part now forming British Láhaul was subsequently transferred from Chamba to Kúlu. I have remarked points in one or two Láhaul traditions which support this view, and would agree with the account given by the present representative of the Kúlu Rája's family according to which his ancestor in the seventh generation, Rája Bidhi Singh, acquired Láhaul from Chamba. There is no reason, I think, to doubt the correctness of the account as to time, and it fixes the date of the first acquisition of British Láhaul by Kúlu at about 200 years ago. The Rájas of Chamba must have conquered the country before A.D. 1600, or Chovang Námgyál would have annexed it to Ladákh, but they must have governed through the *thákurs* and interfered very little, or there would be clearer traces of their seventy or eighty years' rule in the Láhaul traditions. As I have said before, I believe the Kúlu Rája's account to be correct as to time; but the explanation given in it, that Bidhi Singh got Láhaul as dower with a princess of the Chamba family, is generally discredited as a boastful attempt to increase the honour of the family by the invention of an alliance to which the Rája of Chamba would never have condescended. Moreover, it seems quite opposed to all custom for a Hindú Rája to give territory as dower with a daughter, and the story is not told by the people, who, if asked, say that they imagine Láhaul must have been forcibly annexed. No doubt that was the case, and from that time the history of Láhaul is included in that of the Kúlu principality. Budh or Bidhi Singh was son of Rája Jaggat Singh, who was a contemporary of Sháh Jahán and Aurangzíb, and the date of the acquisition may therefore be placed approximately at 1700 A.D."

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It would appear, however, that subsequently to this the Láhaulis continued to pay a small annual tribute to Ladákh, probably to avert forays and to keep the roads open for trade. Indeed the Láhaulis, without orders, continued to pay this tribute to the governor at Léh up to 1862, when our Government, being informed of the fact, prohibited its payment in future. Moorcroft says in his travels that four villages in Láhaul in his time (A. D. 1820) paid revenue to the Giálpo of Ladákh, though they acknowledged military fealty to the Rája of Kúlu. He mentions that Thákur Dharam Singh, of Keylang, was then the officer in charge of the country, and was treated with profound respect by the people, Mr. Lyall says:—"This I can well believe, as I have never seen deeper respect shown anywhere to any one than was shown to his son *thákur* Tárá Chand, the late *wazír*, by the Láhaulis when I first knew them." Láhaul passed under British rule in 1846, together with Kúlu to which it was subject.

194 History of Spiti.

After the first formation of the kingdom of Ladákh, Spiti appears to have now and again been separated from it for a time, and attached to some other short-lived Tibetan principality, or to the country governed from Lhásá itself. It was perhaps independent for a time, as it is mentioned in the records procured from the *lámás* by General Cunningham as conquered by Singhi Námgyál, king of Ladákh, in about A.D. 1630, and, allotted by him, with Zánakár, to his third son, Tenchog, in about A. D. 1660. Soon after, it was incorporated in the Guge principality, which lay to the east, in what is now Chinese Tibet, and was not restored to Ladákh till about A. D. 1720, when the king of Ladákh, at the conclusion of a war with Guge and Lhásá, married the daughter of the Lhásá com-

7 [petty barons -- Analyst]

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

792 Chapter III, B.

795 Social and Religious Life.

Monks and friars.

through all the neighbouring countries, stopping at every village, and acting plays, chanting legends, and dancing like whirling dervishes; many also trade in a small way by bartering grain for salt with the Tibetans, and then exchanging the salt with the Kanáwar people for iron, buckwheat, or honey; they also often undertake to carry loads for travellers across the passes, as substitutes for the landholders. They dress much like other monks; but, instead of shaving their heads, wear their hair in long straight twists, which, gives them a very wild appearance.* According to the story told Mr. Lyall in Spiti the *bozan* order was found by one Tánk-tong Giálpo (*lit.* king of the desert) under the following circumstances:—A certain king of Lhásá perverted the people of Tibet from Buddhism to a new religion of his own. He succeeded so well that in the course of fifty years the old faith was quite forgotten, and the *Om máni pádme hun*, or sacred ejaculation, quite disused. To win back the people, Tehan-rezig, the divinity worshipped at Triloknáth caused an incarnation of himself to be born in a king's house in the person of Táng-tong Giálpo; the child grew up a saint and a reformer; he saw that it was impossible to reclaim the people by books, and he therefore adopted the dress since worn by the *bozans*, and spent his life in wandering from village to village, offering to amuse the people by acting miracle-plays on condition of their repeating after him the chorus *Om máni pádme hun* whenever it occurred in the chants or recitation. In this way the people became again accustomed to repeat the sacred sentence, "their mouths became purified," and the religion of Buddha revived.† There is something rather impressive about the performances of these *bozans*. A long screen is first put up formed of pictures illustrative of the legends, and quaintly painted in brilliant colours on cloth edged with silk. An image of the patron saint or founder of the order is enthroned in front of the screen; the leaders of the company then appear in front of it, wearing a head-dress formed of a mass of streamers of bright-coloured silk. Conch shells are blown to collect the crowd, and barley thrown into the air as an offering to the saint: the proceedings then commence by an introductory chant by the leaders to the accompaniment of a kind of guitar; every now and then the whole crowd of men and women join in with the chorus of *Om mani pádme hun* which they give with much fervour, keeping good time, and blending their voices harmoniously. After a time the rest of the company come forward dressed up and masqued, and perform a play with interludes of dances to the music of cymbals,‡ the dancing

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173 792 177 773 795 796 773

* In 1868-69, when one of the three grand *lámás* of Tibet made a visitation tour through Láhaul and Spiti, the *bozans* were admonished to cut off their hair, at the unclerical appearance of which the grand *lámá* professed himself greatly scandalized.

† Mr. Lyall, from whom this description is taken, says:—"There may be errors in this story, and it may be a wrong account of the foundation of the order. I give it as it was told me in Spiti to show the kind of ideas the people have in their heads at the present day. Any one who wants serious information as to Tibetan Buddhism can refer to General Cunningham's *Ladákh*."

‡ Mr. Lyall, who is again being quoted, writes:—"I took the trouble on one occasion to find out the story of the legend which was being recited and enacted; the gist of it was as follows:—A certain anchorite who had lived alone for twelve years in an inaccessible forest, one day washed his robe in a pool in the hollow of a rock. A doe drank the water in the pool, conceived therefrom, and gave birth at the

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

634 Chapter III, D.

621 Village Communities and Tenures.

423 Sub-divisions in Láhaul. Nature of townships and villages.

though it has a name of its own, and the houses stand together almost wall to wall, yet it sometimes happens that some of these houses, with the fields attached to them, are reckoned to belong to another village, or to another *kothí* even. The real elementary parts are the household allotments, which, for want of another name, may be called *jeolas*, as in Kúlu. A village or group of houses is known to contain a certain number of these estates, each of which has a name of its own, which is applied indiscriminately to either the house or the land. It is the custom also, as in the case of Scotch lairds, for friends and neighbours to address the head of the family by this same territorial name. The fields forming an allotment are generally all in the *chauks* or blocks of arable land round the village, but some of them are sometimes at a distance in the *chauks* of other villages.

423 Rights in waste lands by custom of country (Láhaul).

From the above description it will be seen that no definite boundaries in the waste between *kothís* or villages can exist; certain natural limits to both are recognized in a loose way, but not so much as limits of properties as in a geographical sense. The waste lands are owned by the ruler of the country or superior landlord, a position which appears to have been formerly occupied by the Rája in a *khálsa kothí*, and the Thákur in a *jágír kothí*. It appears clear that the Thákur must be considered to have been lord of the waste, for his permission was necessary before new fields could be made in it, and such fields paid him rent thenceforth; he could also grant sheep-runs in the high wastes to foreign shepherds and take grazing dues from them; so, again, the estate or *jeola* of a landholder dying without near heirs lapsed to him, and was granted by him to a new man on payment of a fee or *nazarána*. All the villagers have rights of use in the waste, but the cattle or flocks of one *kothí* sometimes graze regularly in the lands of another, and the men of one *kothí* sometimes rely for fuel and timber on the trees growing in another. Within the *kothís* also the different villages use the grass and wood indiscriminately; where the villages are far apart, they keep in practice to separate grounds; where close, they mingle: it is all a matter of custom. There is no other rule by which a dispute can be decided.

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● 173 423 Original form of holdings of fields (Láhaul).

The allotments of fields or *jeolas* are supposed to have been made authoritatively at some remote period, and to have originally been all equal, and subject to the same amount of rent or taxes, and all liable to furnish one man for service or forced labour when summoned by the lord of the country. They also appear to have been indivisible. In fact, in Gárá and Rangloi, where the Tibetan element predominates in the population, they are still almost all undivided; in Pattan, where the Hindú element predominates, a great deal of sub-division has taken place. After the first allotment was made, other fields were sometimes reclaimed from the waste; these were sometimes formed into a separate allotment, and rated at a full *jeola* or a half or a quarter according to value; or if they were reclaimed by one of the original holders, his holding was thereafter rated at 2 *jeolas* or 1½ or 1¼. A household owning two *jeolas*, had to pay double taxes and take a double share of service; if it held a half only, it was rated in strict proportion. After a time when not much

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6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

Chapter III, D. Village Communities and Tenures.

room for further extension of cultivation was left,* the assessment or rating on each house or *jeola* became fixed hard and fast; no one in authority took the trouble to revise it, though of course, as time went on, the proportions of the holdings did not remain exactly the same. Some fields were increased by gradual encroachment on the waste, and a few others changed hands. Sale of land was unknown, or the changes would have been greater.

Original form of holdings of fields (Láhaul).

The only known instances where land has been sold are the fields on which the Moravian Mission house is established. Mr. Lyall writes:—

"There is a custom of leasing fields for one or two harvests for a sum in cash down, which in the language of the country is described as a sale, and this peculiarity of idiom at last Settlement led to the belief that a custom of sale prevailed in Láhaul, though not in any other part of the district. Usufructuary mortgages are not uncommon. I did not come across any instance of a *chákri* or *káng chumpá* having mortgaged his holding; but the general opinion of the Thákurs and others whom I consulted was that he could not be prevented from so doing, provided that the mortgagee must pay full rent unless he or the mortgagor performed the customary service."

In Láhaul there are in all 1,085 *jeolas* or holdings, the areas of which vary with the status of the holder. The average area is, for a Bráhman, three acres, for a Thákur or Dotoen eight acres, for a Kanet or Tibetan 4½ acres, for Dágis and other low castes 1½ acres.

Rights of the Thákurs and subordinate landholders of all kinds in *jágír kothís* in Láhaul.

The *jágír kothís* in Láhaul are three in number—Kolong (or Todpa) held by Thákur Hari Chand; Ghumrang, held by Moti Ram; and Ghondla, held by Hira Chand. Of this last-named *kothí* a half was described in former Settlement papers as resumed; one of the last Rájas of Kúlu did in fact resume half, but practically the whole remained undividedly in possession of the Thákur, who accounted to the Rája for half his collections of all kinds. After Regular Settlement he continued in the same way to exact the old dues and services from all the landholders, and to pay the Government the land-revenue for half the *kothí*, plus *nazarána* on account of the other half. The whole of his payments may be considered to have been of the nature of *nazarána*. The nature of the holdings of arable lands in the *jágír kothís* is as follows:—The whole produce of certain fields is taken by the Thákur; this land is cultivated by farm servants, assisted on certain occasions by gatherings of the regular landholders; it is known as the Thákur's *garhpán* or home farm, and, as a general rule, the greater part of it is situated in villages near which he lives. Other fields are held rent-free as maintenance by his *dotoen*, *i.e.*, by the *dunnewassals*, or junior branches of his family or rent-free in lieu of continuous service by his *chákris* or family retainers, or by his *káng chumpá* or farm servants.

The great bulk of the fields, however, form the *jeolas* or holdings of the *yulfa* or villagers, which are held subject to payments of *tal*, *i.e.*, rent or revenue, the performance when required of *begár*

* There is of course any amount of waste land in Láhaul, but no cultivation is possible without irrigation; and the land so situated that it can be irrigated by existing channels, or channels easily to be made, has long been fully occupied in the lower and less inclement parts of the country.

13a Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

805 Venus, whilst Thursday, the day of the dagger, must belong to the god of War. Jupiter and Saturn, even in Ladak, claim Friday and Saturday. The tenth day being the birthday of Padma Sambhava, their patron saint, who conquered all their demons, is regarded as holy.

796 The date of the new year varies, indeed in their topsy-turvy country they have two New Year days, one being the [177] Ladaki, the other the Tibetan, both of which are celebrated, ●173 although for practical purposes the latter is used. The genesis of the Ladaki New Year is interesting. King Jamyang desired to wage war against the neighbouring kingdom of Purig, but was informed by the horologist that his venture would not be successful unless deferred till after New Year's day. Not wishing to wait, and no doubt thinking the stupid old sun would not notice, he decided that the New Year 796 should begin two months earlier. His anniversary usually 788 falls some time in December. It is chiefly marked by evening illuminations, for every Buddhist house has a row of tiny lamps, small wicks in little receptacles of oil, outlining either window-sill, verandah, or roof, or all three, according to the state of the family exchequer, for kerosene is an expensive commodity by the time the former is carried up to Leh; and of mustard oil and that expressed from apricot kernels there [361] is very little. As most Tibetan villages are built in tiers up the hillside in order to leave the flatter terraces for cultivation, their rows of little lights give quite a fairyland effect. Dominating the whole in Leh is the fine old castle with its row of illuminations, while still higher are the twinkling lights round the crazy verandah of the "Tsemo" or small monastery, 796 perched on its high crags. The official New Year occurs later, and its chief feature is the celebration of *Dosmoche*, the great festival of the Scapegoat. This ceremony varies in different localities. In Leh a huge erection is made of sticks, tied together by twine, and looking like a vastly over-rigged mast. The component parts are prepared previously by the

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

horologist, and, the day before, this strange ship of the wilderness is erected in the desert just outside Leh.

At about 3 p.m. we wend our way through the bazar, now crowded with folk in holiday mood and holiday attire, and take up our position in the small room built over the toll-gate giving admission to the capital, and underneath which, the procession will pass. The firing of a gun announces that it has left the castle and is descending the hill, and soon we descry it turning into the further end of the main street, near the large Mohammedan mosque. Slowly it approaches us to the droning of shawms, the blowing of trumpets, clanging of cymbals, and beating of drums, all of which go to make up ecclesiastical music. Let us watch them as they pass beneath us. Heading the procession come four lamas in their clerical red garments, and with their funny yellow, peaked hats. These are blowing their flageolets ; after an interval they are followed by two or three laymen, who have the supposed honour of being allowed to carry the *storma*, but one cannot help noticing that the *élite* do not trouble to obtain this distinction for themselves. *Storma* means a thing which is lost, and consists of effigies made in various sizes to represent men and demons. Again comes a group of lamas, dressed up in their fantastic devil-masks, and dancing as they move along. More laymen follow, bearing religious flags, and then there come four priests, blowing shawms so long that two small acolytes precede them, holding up the ends. Thus group after group passes through the gate till the celebrating abbot appears, to be followed by further priests and laymen carrying *storma*. Bringing up the rear are a number of Buddhist horsemen, prominent among them the King. He wears for this ceremony a special hat, which is an imitation of King Langdarma's, from whom he claims descent and of whom he is said to be an incarnation. Langdarma belonged to the old *Bon Chos*, and did his best to exterminate Buddhism in Tibet, positive proof of his demoniacal nature, of which

13: Heber and Heber D-3 (1924-25) 1926 AJ4 W. Tibetans AJ4

the two horns which grew from his head were an outward and visible sign. It was to accommodate these he had to have this hat designed.

The procession has now passed through the bazar, and we follow it out to the desert. There the fires have been lit, illuminating the weird devil-dancing lamas as they gyrate and jump round them. At a given moment all the *storma* are thrown into the flames, and with their burning the sin and disease of the town are consumed. Soon after our first arrival in Leh, we witnessed these ceremonies, and, wishing in our ignorance to investigate the effigies, some were bought for a few *pice* (coppers) and brought to our houses. That year a serious epidemic of throat disease broke out in the country, carrying off old and young. What else could be expected when the scapegoats had been brought back into the town instead of being thrown away? Now the erection of twigs is knocked over, and every man makes a mad rush to obtain even a small piece if he can, which is carried home in triumph and placed on one of the outer walls of the house, thus protecting its inmates from disease and death, or, if it is put into their store-room, much blessing will accrue to their grain.

A little later a similar ceremony is performed for the special benefit of the Maharajah. Holy books having been read for seven days, a scapegoat, consisting of an effigy the size of a man, is prepared. Placed in the region of its heart is a bottle of red fluid, and it is then set up in the wilderness. A company of sepoys in smart khaki uniforms marches out behind lamas dressed in fantastic clothes and devil-masks, the combination quite belying Kipling's statement that "East is East, and West is West, and never the twain shall meet." They take careful aim, even lying down to do so, but in spite of many rounds being fired, the effigy is never hit, and eventually cruder methods have to be adopted for its destruction. This cannot be wondered at, for is not the effigy bewitched?

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

CHAPTER XIX

Rajahs & Royalties

ALTHOUGH the glory has departed from the present scion of a long line of rulers, yet we must speak of the King, who, although only an ex-ex-King, is still regarded by the true Ladaki as his sovereign lord, for as he walks along the road, his subjects bare their heads and bend low, whilst he touches them in blessing, for not only is he king, but priest also.

Let us, however, begin at the beginning and speak first of a dynasty of true Ladaki Kings, for although the present line has reigned for well-nigh a thousand years, yet even they are interlopers from the Central Tibetan Kingdom. In the monastery of Lamayuru, there is a record telling of how the upper part of the Indus valley was uninhabited desert, whilst in the lower dwelt the "Brogpas," who were continually fighting one another. At that time the site on which Lamayuru now stands was a lake, proof of which we still have to-day in the large lacustrine deposits to be found there. It was just before the time of the Buddhist reformer, Atisa, that the great King Khri dPon bHag rDar Skyabs ruled, his kingdom extending from the Zogi La to the Kardong, and his son enlarged this territory by adding villages in Kashmir and a part of Lahoul. This line of kings did much to civilize the country, and was the first to introduce Buddhism. It is regrettable that more is not known of these rulers. How their power waned and the Lha Chen dynasty from Central Tibet usurped their power has still to be elucidated. The

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

173 first of these to rule in Lesser Tibet was Skyid Lde Nyima Gon, the great-grandson of the apostate King Langdarma. He took the reins of government about 950 A.D. The names of most of the kings of this dynasty include the word "Lha Chen," which means "great god," or "King of Heaven," and the Ladaki will explain how Langdarma counted among his forbears one who ruled in Central Tibet about 300 B.C., and was descended through King Kesar from that Supreme
173 Being. But who is this ancient King Kesar? Let us listen to one of the many wonderful stories extant of his mystical birth and heroic doings. The tale was narrated by Zodpel, our Moravian Mission Hospital Compounder, anaesthetist, dresser, and nurse, as follows.

Our great forefather sowed a tree, out of whose fruit grew worms which devoured each other till only one was left. It was transformed into a boy, who married eighteen girls, and these in turn became the respective mothers of eighteen heroes, around each of whom a wonderful story is woven. One of them aided the King of Heaven against the Demons, and in reward had his wish granted, namely that Dundrub, the son of the Celestial King, should be sent to rule this earth. Dundrub died in heaven, but descending as a hail-stone, was swallowed on earth by a woman, and being re-born through her mouth returned to the earth-life as Kesar. Having attained maturity, Kesar left his country of Ling, and went to the "Horyul," the land of the north (now identified with Chinese Turkestan) to slay Akyung, the Demon King, whose widow he then married. She, wishing him to forget his home, and the wife he had left behind, drugged his food with a magic potion. During his absence the Turks came and conquered the cou..try, killing his sons Buma and Labtsan, and taking captive a third son, Skelebuchung, with his mother Bruguma, Kesar's Queen. His castle they razed to the ground, the women, whose beauty equalled that of the fairies, were pulled about by their glorious tresses, whilst the heroes

The total number of gods (lha) is given as 360 in the narrative Shel-li-bu-zhun (Paladins, No. III), a number which is also to be found in the Bonpo works. In conclusion we should point out that occasionally a differentiation is made between dBan-po-brgya-byin, the ruler of the heavens, and sKyer-rdzon-snyan-po, the "father of the gods" (pha-lha). The latter name is particularly used for the god of heaven as the father of Dun-grub-ke-sar. This usage seems subsequently to have led to the fact that different deities were understood by the two names. 773 776

2. Bar-btsan, the earth, literally, "the firm place in the middle." Other names are: Mi-yul, "land of human beings," Glin, "continent," "world." Later also, after the appearance of Indic concepts, aDzam-bu-glin, Sanskrit, Jambudvipa. The highest deity of the earth is Mother sKyabs-mdun, "helpful spouse." She seems to be identical with the goddess of the earth, brTan-ma, "the firm one" (Jäschke's Lexikon), or brTan-byed-ma (S. Ch. Das, Lexikon Dictionary/). Father brTan-pa also occurs.

The world (glin) of mythology is, of course, Tibet. But if we look at the few place names that occur in the mythology and are identifiable, we are directed to the western part of the country, into the region of the great lakes. In the wedding songs, both great lakes, La-pham (Manasarowar) and La-nag, are frequently mentioned. The former of these two lakes is mentioned most frequently and the mountain Kailasa, which is near it, plays a not inferior role. In the Gesar saga and elsewhere, too, the mountain bears the name Ti-se apparently a contraction of Khri-rtse, "throne peak"), or Gans-ri (ice mountain"). Gans-ti-se also occurs. On top of the mountain, close by it, stands Glin-mkhar-rtse-dgu, "the castle of Glin with the nine peaks." The silver mountain, the golden mountain, the blue mountain, and the slate mountain are in the closest proximity. This mountain range is thought of by the Tibetans as the point of origin for the four main rivers of the world (1), of which, in fact, 193 773

1. These four main rivers are also mentioned in No. X b. and in No. XVII of the wedding songs of Tag-ma-cig. There they are not mentioned individually by name, however. A similar saga is also to be found in the Ramayana, I, 44, "the descent of the Ganga." In that place not four but seven rivers are mentioned. [171

they enumerate the following in inscriptions and in their chronicle: the Indus, which flows to the west, Sen-ge-kha-bab, or "lion

173 river," (2) 2. the Karnali-Ganges, which flows to the south, rMa-
773

2. Literally, "the (river) springing forth out of the mouth of the lion"; the literal meanings correspond in the case of the following names.

bya-kha-bab, or "peacock river," 3. the Brahmaputra, which flows towards the east, rTa-mchog-kha-bab, the "horse river," and 4. the Tarim or Sita, which flows to the north. Other systems add two more rivers, and leave out two of the preceding ones. The other two rivers are the Oxus or Rakshu, and the Sutlej or Glan-chen-kha-bab, or the "ox river." But whichever of these rivers we accept, the territory that their streams enclose is always the area of the ancient West Tibetan kingdom which included the district of the sacred lakes.

773 /8/ Three groups of sagas are concerned with the creation and
772 the populating of this world. Of these three groups, two belong to the Kesar saga, and one to the treasury of the Dard. The creation of the land of Glin according to the prelude to the Kesar saga (1):

1. A Lower Ladakhi Version, Prelude, No. 5.[1]

A hero of prehistory, by the name of Don-gsum-mi-la-snon-mo had killed a monster with nine heads and from the parts of its body he built the castle of Glin and the countryside of Glin. From the heads, legs, arms, and ribs he built the castle; from the lungs he built the golden mountain; from the heart the silver mountain; from the stomach the Groma plain; from the intestines the rGui-ma gorge; from the "little stomach" he built the hunting grounds of sPo-tho-han-ma; from the monster's eyes the spring Thsan-ya (probably the area of the lakes); from the nose the place sKad-snyan-glin-bu; from the kidneys he built the cliff rGyab-rten.

According to the Kesar saga (Lower Ladakhi Version, Nos. 69 and 74)[1] the populating of the country took place in two ways. According to one version the different animals, but also the sun, the moon, and the stars, were immediately born of Gog-bzan-lha-mo, the mother of Kesar. According to the other version, the hero of prehistory brings dPal-le, mother animals and mother treasures (among them the progenitors of the sun, the moon, and so on) from a ruined castle (2). A terrible hailstorm descends upon

2. In the case of these treasures in the ruined castle,

[1] [see pp. 1-8, Cat. 116 for references. -- Analyst]

782 **SACRIFICES IN WESTERN TIBET.** *By the Rev.*

771 **97** Propitiatory sacrifices have always held an important place in the religion practised

609 in Tibet. Human sacrifices were not unknown in ancient times in this country, and even to-day stories are told of foundation sacrifices of humans and animals to ensure buildings and town walls from the attacks of evil spirits.

It is, however, difficult to obtain detailed accounts of this practice, as the Tibetans are very reluctant to relate instances of this to Europeans.

782 Two stories of the last human sacrifices in

● 173 Lahoul are extant to this day, and as they agree

[14] in every detail with those related by Dr. Francke in his 'History of Western Tibet,' I shall make a somewhat lengthy quotation from this writer's account of them.

[241] "A man had to be killed every year for the "benefit of the fields of the community. The "peasants were to offer the victim in turns. "(They probably kept slaves, and these were "generally killed). One year it was a poor "widow's turn, and as she had no servants it "was understood that her only son was to be "sacrificed. Whilst she was weeping sadly "about this, a wandering hermit came to her "house and offered to die in the place of her "son, if she would feed him well until the day "of execution. The widow gladly accepted the "offer, and on the appointed day the hermit "was led with much noise before the wooden "idol of the god of the fields. When the "executioner walked up with his axe to the "hermit, the latter said: 'Wait a little, dear "'friend; lend me your axe, and let me see if "'the god really wants to take my life.' Then "he stepped with the axe before the idol and "said: 'Well, Lord of the Fields, if you really "'want my life, take it please; if not, I shall "'take yours.' As there was no reply, the "hermit raised his axe and cut the idol in "pieces. Then he threw the fragments into

782 "the river, and everybody went home."

173 The other story related to me concerning

114 the last human sacrifice in Manchat (and which is supported by Dr. Francke's account

18: Asboe M-3 (no date) 1936 AJ4 W. Tibetans AJ4
Lahul

782 of it) was that of a woman who was buried alive.

●173 Local tradition has it that she pronounced a 114 curse upon the land with her last breath. She prayed that none of the inhabitants should grow older than she was at her death; and the people still believe that her curse is being carried into effect nowadays.

782 In modern times human sacrifices are substituted by animal ones, and in the various valleys of Western Tibet the sacrificial customs, though slightly different in detail, are at any rate uniform in principle.

The method of sacrificing animals is that of making a deep incision sufficiently large to permit the introduction of the hand, and then tearing the heart out, after which that organ is offered to the local deity.

In Kyelang one sheep is sacrified in this way during the spring of each year, each household taking its turn in providing the sacrificial sheep.

At Chugtra, a neighbouring village, the local god is regarded with great fear, and it is thought that no less than twelve sheep, not to mention large quantities of flour and butter, must be offered to this ferocious deity annually.

Eight of these sheep, chosen from the communal flock, are slaughtered simultaneously; their hearts being torn out, and certain savoury parts of the carcases offered to the idol, whilst part is consumed by the people. The remaining four sheep are similarly sacrificed at intervals of one month.

[231] It is also customary, when slaughtering animals for food, to tear the hearts out of them.

At Yanaped, a yak is sacrified triennially. It is first well fed, and then on the day of sacrifice the beast is heavily loaded and driven hither and thither by the people, who abuse it atrociously by throwing stones, clods of earth, or anything they can lay their hands on, until it is reduced to a state of utter exhaustion. It is then seized, and its heart having been torn out, is immolated.

Sheep are frequently similarly dealt with, a plank of wood being securely tied on its back,

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Kashmiri AV4
W. Tibetans AJ4

lamas and invaders. I am inclined to believe my Ceylon friend.

It was he who reminded the Head Lama to repeat to me that which he had told many visiting Europeans for scores of years past. It is the belief of the lamas, and accepted by a certain sect of the Christians, that Jesus the Christ during "the hidden years of his life" spent about seven of them in meditation and study within the walls of the monastery.

I then remembered that on an occasion whilst sitting alone on Char Chinar, an Indian youth had come softly ashore from a shikara, and after we had talked for a while, I commented upon the quiet serenity which surrounded the island, at which he confidently assured me that this was because the Master Jesus had many times, when he was in Kashmir, preached from the silver isle to the many who had gathered round it in shikaras to listen to him.

There is a sect in Kashmir known as the Quadiani who believe that Christ lived there for some time; they showed me a grave at Khanayar in Srinagar where they insist that he was buried, saying that he was there known as Hazrat Yuz Asaf, but on further enquiring and searching records, I found that Yuz Asaf, the supposed descendant of Moses was ambassador from the King of Egypt to the court of Zain-ul-Ab-ul-din. Strangely enough though, according to Kalhana in his *Rajatarangini*, during the reign of Jayendra who ruled between about 61 B.C. and A.D. 24, there was a minister by name Samdhimati-Aryaraaja, described as "the greatest of sages", who lived a life of poverty, suffered imprisonment for many years, and then "met his death at the stake", afterwards "coming to life again and in answer to the prayers of the people, ruled over Kashmir for forty years". He seems to have just faded out of the picture, since there is no mention of his final going and there is no suggestion that he might have been a mythical and not an historical individual.

Some of the old books in the monastery library were in rolls and written by hand, others, more recent, had been printed on paper which is made there and called *par-shog*; the leaves, which are about four inches wide, are not uniform in length, some are a foot, others eight or ten inches long, they are folded and